

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

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SAVING FAITH.

"What must I do to be saved? . . . Believe on the Lord Jesus Christ, and thou shalt be saved."
Acts xvi. 30, 31.

The question above cited was put by the Macedonian jailer to Paul and Silas, as recorded in the Acts of the Apostles. We find that these men of God were cast into prison for preaching the Gospel. Their clothes were rent from them; their bodies beaten with stripes, and their feet made fast in the prison stocks. Notwithstanding this unmerited treatment from those whom they had desired to bless with the light of divine truth, they were heard at midnight singing praises to God. Suddenly the earth quaked, the prison shook, the doors flew open, the prisoners' hands unloosed; and the affrighted jailer, fearing that his prisoners had escaped, was about to terminate his own life,—which, according to the Roman law, would have been forfeited, had he permitted the escape of the prisoners committed to his charge. Paul, however, arrested him by crying out with a loud voice, "Do thyself no harm, for we are all here!" This produced the desired effect; and the unhappy jailer, who had no doubt previously heard of Paul's testimony to the truth of the Gospel, came trembling before Paul and Silas, and, after having brought them out of the prison into his own house, asked them the important question—*"Sirs, what must I do to be saved?"*

The jailer evidently felt alarm for his

own state. He realised his lost condition as a sinner before God. He felt his own unworthiness and ignorance; and, from a desire to obtain salvation, he earnestly sought instruction from those who had the power and means of administering it. And what was the Apostle's answer to his all-important inquiry? It was—*"Believe on the Lord Jesus Christ, and thou shalt be saved."*

Now, this question and this answer are just as applicable to persons living in these latter days as they were to those in former days. We need salvation as much as the Philippian jailer did. Salvation is as accessible now as it was then; it is to be obtained in the same way now as it was then; and hence, to those who, like him, feel the reality of their lost and ignorant condition, and their actual need of instruction in the way of salvation, the direction is the same now as ever—*"Believe on the Lord Jesus Christ, and thou shalt be saved."*

There is no ambiguity here. Faith, or belief, is a principle simple in its nature and easy to be understood. It is the first or leading principle of the Gospel; it involves all others, and stands as their initial representative. In itself, faith may be considered as belief based upon satisfactory evidence. In order to illustrate

this, we will suppose a case. We will suppose a man to have a certain important fact stated or laid before him. Now, before he can really *accredit* it, he must exercise his judgment. He does not know it to be a fact: he must, therefore, examine the evidence which may be adduced in its support. If he has sufficient confidence in the veracity of his informant, or if, on examination of the evidence advanced, he is satisfied with it, and can rely upon all the testimony given in support of the alleged fact, he *believes* it—he has *faith* in it; but if not, he *disbelieves* it, or has little or no faith in it. It may be that the alleged fact is stated, and no evidence given to substantiate it, so that he can neither prove it nor disprove it. In such case, (if he has not a sufficient personal knowledge of the character of his informant to warrant a reliance upon his bare word,) he is not bound either to believe or to disbelieve it, but remains simply neutral. He doubts—that is, is undecided. Faith may be true or false, strong or weak, &c., according to the nature of the evidence or the amount of reliance to be placed on it. A man may believe a lie, or he may give but a cold assent to a well-established truth. Belief in error is false faith; partial acknowledgment of a truth is weak faith; mere gullibility is no faith at all. True faith, however, is the belief of truth arising from a conviction of the accuracy of the testimony or evidence adduced. This is the kind of faith which, when directed towards the Great Saviour of the world, is alluded to by the Apostle as being of a *saving* nature:—“*Believe on the Lord Jesus Christ, and thou shalt be saved.*”

We now proceed to show what is to be understood by faith in Jesus Christ. To believe on the Lord Jesus Christ is to believe on him as the Son of God—the Messiah—the great Mediator of the New Covenant, whose blood alone can atone for human guilt,—who, in the flesh, “died for our sins,” and, quickened by the Spirit, “rose again for our justification.” This implies, therefore, our full acceptance, by faith, of the great vicarious sacrifice, or atonement, which he, as the choice Lamb of God, made for us upon Calvary. To believe on him is also to acknowledge him as the Divinely-appointed Teacher of the Church of God; and this necessarily implies faith or belief in all the principles of the Gospel which he

revealed, all the doctrines of divine truth which he taught, and all the divine commandments which he gave. Hence, we conclude that true saving faith in Jesus Christ is nothing less than a full and firm belief in the *entire* system of Christianity, doctrinal and practical, from first to last.

Whoever thus believes in Jesus Christ as the Son of God and the great Mediator between God and man, acknowledging hereby his great sacrificial work, his divine teachings, and commandments,—whoever thus believes in him, as the Sent of God, will undoubtedly also believe in *Him who sent him*—even the Father. The Apostle says, “Without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.” (Heb. xi. 6.) Faith in God, we thus learn, implies, first, a firm belief in His Divine personal existence—a belief that “*He is.*” This is a point which is too often overlooked. Many, it is to be feared, who call themselves Christians, and profess to believe in and worship God, the Father of our Lord Jesus Christ, do it with little or no evidence as to even His actual existence as God. With such professors, it would really appear that “ignorance is the mother of devotion.” Ask them what solid grounds they have for believing in the personal existence of the God they profess to worship, and it will be found that they have none in reality. They may believe, or rather assent to, the declared fact, simply because they cannot contradict it or disprove it; or they may do so because *others* have believed or do believe it. At best, however, it is with them a matter of mere tradition. Such a faith, (if it were not a misnomer to so call it,) having no substantial or reasonable basis to rest upon, and being, therefore, uncertain and unstable in its character, will tend more and more to wavering and doubt, and finally to utter unbelief and despair. The true Saints of God, however, who possess and enjoy a sound, enlightened faith in God their Father, can at all times approach Him with humble boldness, as the God of their salvation, and the “rewarder of them that diligently seek Him,” firmly relying upon His mercy and goodness, ever confiding in His parental love, and trusting continually in His Divine wisdom and power.

To believe on Jesus Christ implies also true faith in the dictations and influences of the Holy Spirit, which he promised to bestow upon all His true disciples. It implies, therefore, faith in all his inspired servants—apostles, prophets, and others, who held the holy priesthood; and this of necessity involves faith in all those principles which they taught, in his name, by the power of that Holy Spirit. When he ordained his apostles, and commissioned them to go from house to house, from town to town, and from nation to nation, to make known to mankind the glad tidings of the Gospel, he told them that whoever received or rejected *them* received or rejected *HIM*; and that whoever denied or believed them and him, denied or believed his Father also.

Inasmuch, then, as Jesus Christ is "the same yesterday, to-day, and for ever,"—inasmuch as the Gospel is the same in character, power, and importance now as ever,—and as the nature, necessity, and operations of faith are the same now as ever, it will follow that believing on the Lord Jesus Christ, in the present day, will include a belief in the power and efficacy of his authorised Priesthood which is *now* upon the earth, faith in all the revelations of the Spirit, and all the principles of life and salvation, which emanate from him through that channel. As said Jehoshaphat to Israel of old, so say we to Israel new, "Believe in the Lord your God, so shall ye be established: BELIEVE HIS PROPHETS, so shall ye prosper." (2 Chron. xx. 20.)

Further: Faith in Jesus Christ, to be genuine, and of saving efficacy, must be a living and active faith—vital and operative in its nature and character, its tendency and effects. Any other kind will condemn instead of save. Indeed, no man can be said truly to believe in Jesus Christ who does not obey him, by conforming to the requirements of his Gospel, and by carrying out the authorised

instructions and counsels of his servants. Those who take upon them his name, and yet disregard his precepts, his commandments, his example, and his servants, may say they have faith, but such faith will be of no avail in effecting their salvation. St. James says—"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?" "Faith, if it hath not works, is DEAD, being alone. Yea, a man may say, Thou hast faith and I have works. Shew me thy faith without thy works, and I will shew thee my faith by my works." (Ch. ii. 14, 17, 18.) We thus see that although faith is a necessary means of salvation, it is not the *only* means. Salvation by faith alone is a false dogma of the sects. Faith, if alone, is a *dead* faith, having in it no salvable virtue. Of what possible utility, we would ask, can a *dead* faith be in the attainment of eternal life? None whatever.

When, therefore, the Apostle Paul told the jailer of Phillippi to believe on the Lord Jesus Christ, and he should be saved, he did not mean that he was simply to believe abstractedly, and nothing more. He well knew that acceptable, saving faith was the reception of Christianity as a *whole*—a living, practical belief in all the truths and requirements of the Gospel of Christ; and that whoever had such a faith would manifest it by due obedience to his will and unreserved conformity to his laws and commandments. True obedience is the outward act or activity of the impulsive faith within, even as words are the expression of ideas, or speech the embodiment of thought. As thoughts and ideas can only be expressed by language, written or spoken, so, by comparison, faith can only be manifested and proven by acts of obedience. Hence, those who thus believe on the Lord Jesus Christ will be saved; but those who believe not will as surely be damned. H. W.

MORMONISM A PRACTICAL RELIGION.

What is there in heaven or on earth worth knowing, doing, or possessing, that is not comprehended in Mormonism? Nothing. It embraces every good and true principle which has ever been or ever

will be revealed; and it involves and enjoins every duty which man owes to God, to his fellow-beings, and to himself. It is not a merely intellectual, but a practical religion, and can therefore be developed

and manifested in every station and department of life. Whatever is estimable in character, correct in principle, or useful in life, belongs to Mormonism. Love and charity, goodness and truth, faith and intelligence, knowledge and wisdom, meekness and virtue, art and science, industry and sobriety, all the moralities and proprieties of life,—indeed whatever is good and true, just and holy, pure and beautiful, on earth or in heaven, may with the strictest propriety be said to be involved and comprehended in Mormonism. It is thus, in the fullest sense of the words, a practical religion, which can be manifested and experienced as well at home as abroad, in the workshop as well as the chapel, and can be practised from Sunday morning till Saturday night, from one year's end to another, as much one day as another, through all time, and through the countless ages of eternity. Hence, a true Saint of God will continually let his light so

shine before men, that they may see his good works, and be led thereby to glorify the God of Israel. This can only be done by the Saints faithfully discharging the various duties of life incumbent upon them, whether public or private, political or social. It is applicable to all the circumstances of daily life. It is competent to adjust and regulate all the transactions of business, all recreations and enjoyments, and all the relative positions and duties of parent and child, husband and wife, master and servant, friend, neighbour, and stranger. As the blood of the human body flows through a thousand channels, warming and vitalizing the entire system, that it may live and fulfil all requirements, so do the living, practical principles of Mormonism, when properly understood, appreciated, and obeyed, vivify and strengthen the mind of every true Latter-day Saint, and enable him to fill up the complete measure of his creation.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(Continued from page 765.)

OBJECTION.

"Notwithstanding the warnings contained in the New Testament, there have been many pretenders to new revelation since the days of the Apostles. It is clear that there can be no more witnesses of the resurrection of Jesus Christ, like the Apostles. In this sense, their office died with them, and so did the 'signs' of the office. No power was given by Christ to any others at the time when they disappeared from the world to take their place."—*"Mormonism," published by the Religious Tract Society.*

ANSWER.

We are not aware of any "warnings contained in the New Testament" against "new revelation." In fact, we know that there are none. Neither our opponent nor any of his abettors can point out

one single passage in the whole Bible which can, by any fair means, be brought to bear against the principle of new direct revelation from heaven in the present day. There are some few texts, it is true, which our anti-Mormon objectors imagine will tell mightily in their favour, when quoted against us; but, on examination of these pet texts, they will be found to be quite irrelevant to the point in dispute. The principal ones we have already commented upon in our previous "Answers." The others, having still less connection (or rather no connection at all) with the subject in hand, need not now be cited; but some of them may perhaps come under our notice in subsequent "Answers," if pointedly (mis) used by our objectors.

We readily grant that "there have been many pretenders to new revelation since the days of the Apostles." This, however, affords no warranty for the assumption that no divine revelations have been given to the people of God "since the

days of the Apostles." As well might it be argued that, because many counterfeit coins have been passed with her Majesty's profile stamped upon them, there have been no genuine coins issued from the Mint since Victoria Guelph became Queen, as to argue (inferentially) that there has been no direct revelation from heaven since apostolic times, simply because "there have been many *pretenders* to new revelation since the days of the Apostles." In fact, the very existence of "pretenders" to "new revelation" is, to some extent, corroborative evidence in favour of the principle of revelation to which they make pretence. As the illegal utterance of spurious coin implies the legality and utility of the true coin of the realm, so do the falsely-pretended revelations of impostors show the necessity, and importance, and indispensable utility of genuine revelation from heaven, through a Divinely-authorized and inspired Priesthood.

With regard to the next objection, we can assure our opponent that it is quite as "clear" to us as to himself that "there can be no more witnesses of the resurrection of Jesus Christ like the Apostles." But he will do well to remember that it was not their witnessing of the "resurrection of Jesus Christ" which constituted their apostleship; for Jesus called and ordained them as Apostles in the early period of his ministry, long before his death and resurrection took place.

Our opponent also entertains the notion that the apostolic office ceased with the bodily life of the Apostles. "In this sense," says he, "their office died with them." To this, however, we demur; for, as we have shown, they were not Apostles in any such "sense." The objection is evidently based on the assumption that none but Apostles were "witnesses of the resurrection," which is altogether fallacious. Mary Magdalene was the first witness of her Lord's rising; and certainly she was not an Apostle. At different intervals during the forty days of his sojourn on earth, between the periods of his resurrection and ascension, other disciples as well as the Apostles, beheld him. Indeed, St. Paul speaks of his appearance, on one occasion, to "five hundred brethren at once;" and certainly they were not all Apostles. To suppose that these numerous "witnesses of the Lord's resurrection" all "died" before the Apostles—however necessary the sup-

position may be to make good the objector's case—would indeed require a great stretch of the imagination!

Having thus shown the objection, that "in this sense, their office died with them," to be at best but mere verbiage, we proceed to test the worth of the author's next assertion,—viz., that "so did the 'signs' of the office." This statement (which is closely akin to the other,) is based on the false notion that the miraculous "signs" were exclusively peculiar to the apostolic "office." But they were not. Why, then, should they be said to have "died" with the "Apostles?" The signs of the gospel, some of which are enumerated by our Lord in Mark xvi. 16, were to follow *believers*, and not merely the Apostles. It is undoubtedly true that the Lord empowered His twelve Apostles to work miracles, but not them exclusively. He "appointed other *seventy* also," and gave *them* in that respect, similar powers and authority, as may be seen in comparing Mat. x. with Luke x. Will our opponent, then, take upon himself to declare that these "*seventy*" all "died" before the apostles, and with them the "signs" of the everlasting Gospel? If he does so, the *onus probandi* will necessarily rest upon his shoulders, which he will find it somewhat difficult either to sustain or to shake off. These miraculous "signs" which accompanied the "Apostles" and "the other seventy also," were likewise to "follow them that believed" the Gospel. Did, then, the *believers* "in all the world" die before the Apostles? To be consistent with his own theory, without coming in direct contact with Scripture facts, he must (without the slightest evidence in hand) maintain that they did; or otherwise, without faltering or paltering in the matter, he should honestly and candidly cede the point.

He adds—"No power was given by Christ to any others at the time when they disappeared from the world to take their place." How, then, we would ask, in reply, was Matthias "appointed" and "ordained" to the "apostleship" in the place of Judas, who had "died?" (See Acts i. 15-26.) Will the objector presume to affirm that the Lord did not "show" that He had "chosen" Matthias to "take part of this ministry and apostleship from which Judas, by transgression, fell?"—and that "no power was given by Christ" to him, to be "numbered with

the eleven Apostles," after Judas had "disappeared from the world?" And, we would further ask, if others of the twelve had apostatised or died, would not the surviving Apostles have had equal power to appoint and ordain others in their place? Undoubtedly they would. Christ had really "given" them full "power" to act in his name, and to do even as he had

done. To them he had given the keys of the kingdom; and a key signifies official power. They were his servants—his ministers—his agents—his ambassadors—his inspired representatives on earth; and whoever rejected them in their apostolic capacity, with their collective instructions and discipline, rejected *Him that sent them.*

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 760.)

[August, 1842.]

Happiness is the object and design of our existence, and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God. But we cannot keep all the commandments without first knowing them, and we cannot expect to know all, or more than we now know, unless we comply with or keep those we have already received. That which is wrong under one circumstance may be, and often is, right under another.

God said, "Thou shalt not kill;" at another time He said, "Thou shalt utterly destroy." This is the principle on which the government of heaven is conducted—by revelation adapted to the circumstances in which the children of the kingdom are placed. Whatever God requires is right, no matter what it is, although we may not see the reason thereof till long after the events transpire. If we seek first the kingdom of God, all good things will be added. So with Solomon; first he asked wisdom, and God gave it him, and with it every desire of his heart, even things which might be considered abominable to all who understand the order of heaven only in part, but which, in reality, were right, because God gave and sanctioned by special revelation.

A parent may whip a child, and justly, too, because he stole an apple; whereas, if the child had asked for the apple, and the parent had given it, the child would have eaten it with a better appetite; there would have been no stripes; all the pleasure of the apple would have been secured, all the misery of stealing lost.

This principle will justly apply to all of God's dealings with his children. Every thing that God gives us is lawful and right; and it is proper that we should enjoy his gifts and blessings, whenever and wherever

he is disposed to bestow; but if we should seize upon those same blessings and enjoyments without law, without revelation, without commandment, those blessings and enjoyments would prove cursings and vexations in the end, and we should have to lie down in sorrow and wailings of everlasting regret. But in obedience there is joy and peace unspotted, unalloyed; and as God has designed our happiness—the happiness of all his creatures, he never has—he never will institute an ordinance or give a commandment to his people that is not calculated in its nature to promote that happiness which he has designed, and which will not end in the greatest amount of good and glory to those who become the recipients of his law and ordinances. Blessings offered, but rejected, are no longer blessings, but become like the talent hid in the earth by the wicked and slothful servant: the proffered good returns to the giver; the blessing is bestowed on those who will receive, and occupy; for unto him that hath shall be given, and he shall have abundantly, but unto him that hath not, or will not receive, shall be taken away that which he hath, or might have had.

Be wise to-day; 'tis madness to defer:
Next day the fatal precedent may plead.
Thus on till wisdom is pushed out of time
Into eternity.

Our heavenly Father is more liberal in his views, and boundless in his mercies and blessings, than we are ready to believe or receive; and, at the same time, is more terrible to the workers of iniquity, more awful in the executions of his punishments, and more ready to detect every false way, than we are apt to suppose him to be. He will be inquired of by his children. He says, Ask and ye shall receive, seek and ye shall find; but, if you will take that which is not your own, or which I have not given you, you shall be rewarded according to your

deeds; but no good thing will I withhold from them who walk uprightly before me, and do my will in all things—who still listen to my voice and to the voice of my servant whom I have sent; for I delight in those who seek diligently to know my precepts, and abide by the law of my kingdom; for all things shall be made known unto them in mine own due time, and in the end they shall have joy.

Sunday, 28th. At home. James Whitehead, Peter Melling, Tarlton Lewis, and Ezra Strong were received into the High Priests' Quorum at Nauvoo.

The British convict ship, *Waterloo*, was wrecked at Cape Town, during a gale. Hundred lives lost.

Monday, 29th.

This being the day appointed for the Conference referred to on the 26th instant, the Elders assembled in the Grove near the Temple. About 10 o'clock in the forenoon, President Hyrum Smith introduced the object of the Conference by stating "That the people abroad had been excited by John C. Bennett's false statements, and that letters had frequently been received inquiring concerning the true nature of said reports; in consequence of which it is thought wisdom in God that every Elder who can, should go forth to every part of the United States, and take proper documents with them, setting forth the truth as it is, and also preach the Gospel, repentance, baptism, and salvation, and tarry preaching until they shall be called home. They must go wisely, humbly setting forth the truth as it is in God, and our persecutions, by which the tide of public opinion will be turned. There are many Elders here doing little, and many people in the world who want to hear the truth. We want the official members to take their staff and go East (not West); and if a mob should come here, they will only have women and children to fight with. When you raise churches, send the means you get to build the Temple, and get the people to take stock in the Nauvoo House. It is important that the Nauvoo House should be finished, that we may have a suitable place wherein to entertain the great ones of the earth, and teach them the truth. We want the Temple built, that we may offer our oblations, and where we can ask forgiveness of our sins every week, and forgive one another, and offer up our offerings, and get our endowment. The Gospel will be turned from the Gentiles to the Jews. Sometime ago, almost every person was ordained, the purpose was to have you tried and ready to receive your blessings. Every one is wanted to be ready

in two or three days, and I expect there will be a liberal turn out."

Near the close of Hyrum's remarks, I went upon the stand. I was rejoiced to look upon the Saints once more, whom I have not seen for about three weeks. They also were rejoiced to see me, and we all rejoiced together. My sudden appearance on the stand, under the circumstances which surrounded us, caused great animation and cheerfulness in the assembly. Some had supposed that I had gone to Washington, and some that I had gone to Europe, while some thought I was in the city; but whatever difference of opinion had prevailed on that point, we were now all filled with thanksgiving and rejoicing.

When Hyrum had done speaking, I arose and congratulated the brethren and sisters on the victory I had once more gained over the Missourians. I had told them formerly about fighting the Missourians, and about fighting alone. I had not fought them with the sword, or by carnal weapons; I had done it by stratagem, by outwitting them; and there had been no lives lost, and there would be no lives lost, if they would hearken to my counsel.

Up to this day God had given me wisdom to save the people who took counsel. None had ever been killed who abode by my counsel. At Hauns' Mill, the brethren went contrary to my counsel; if they had not, their lives would have been spared.

I had been in Nauvoo all the while, and outwitted Bennett's associates, and attended to my own business in the city all the time. We want to whip the world mentally, and they will whip themselves physically. The brethren cannot have the tricks played upon them that were done at Kirkland and Far West. They have seen enough of the tricks of their enemies, and know better. Orson Pratt has attempted to destroy himself, and caused almost all the city to go in search of him. Is it not enough to put down all the infernal influences of the Devil, what we have felt and seen, handled and evidenced, of this work of God? But the Devil had influence among the Jews, after all the great things they had witnessed, to cause the death of Jesus Christ, by hanging him between heaven and earth. They would deliver me up, Judas like; but a small band of us shall overcome.

We don't want or mean to fight with the sword of the flesh, but we will fight with the broad sword of the Spirit. Our enemies say our Charter and writs of Habeas Corpus are worth nothing. We say they came from the highest authority in the State, and we will hold to them. They cannot be disannulled or taken away.

I then told the brethren I was going to

send all the Elders away, and when the mob came there would only be women and children to fight, and they would be ashamed. I don't want you to fight, but go and gather tens, hundreds, and thousands to fight for you. If oppression comes, I will then show them that there is a Moses and a Joshua amongst us; and I will fight them, if they don't take off oppression from me. I will do as I have done this time, I will run into the woods, I will fight them in my own way. I will send brother Hyrum to call Conferences every where throughout the States, and let documents be taken along and show to the world the corrupt and oppressive conduct of Boggs, Carlin, and others, that the public may have the truth laid before them.

Let the Twelve send all who will support the character of the Prophet, the Lord's anointed; and if all who go will support my character, I prophesy in the name of the Lord Jesus, whose servant I am, that you

will prosper in your missions. I have the whole plan of the kingdom before me, and no other person has. And as to all that Orson Pratt, Sidney Rigdon, or George W. Robinson can do to prevent me, I can kick them off my heels, as many as you can name; I know what will become of them.

I concluded my remarks by saying I have the best of feelings towards my brethren, since this trouble began; but to the apostates and enemies, I will give a lashing every opportunity, and I will curse them.

During the address, an indescribable transport of good feeling was manifested by the assembly, and about 380 Elders volunteered to go immediately on the proposed mission.

Treaty signed between Great Britain and China, Chinese to pay \$31,000,000, throw open five ports for trade, and cede Hong Kong to Great Britain.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 5, 1857.

GOVERNMENT.—Eighteen hundred and fifty-seven is fast approaching its final period, and the time is rapidly rolling round when the administrative functions of the Church in Europe will undergo a change. In the waning of the old year, it has been the rule for the presiding Elders in these lands to be released to gather home to Zion with their flocks, or else they have received appointments to new fields of labour. It has also oftentimes been the case that those who have not provided before have been appointed as Conference Presidents, while they who have held that office have been entrusted with the more responsible duties of the Pastoral charge. The closing of every year, therefore, brings a momentous epoch to the Church in Europe. Though 1858 might not see a large gathering of the Saints, it is probable that changes will be made in the ministerial organization of this mission, at least as important as any that have yet taken place. For this reason we deem it needful to offer some general instruction to the Priesthood under our charge, and to treat upon a subject suitable to the occasion.

In the establishment of the kingdom of God, it is obvious that the first great qualification of the Priesthood is, if we may so express ourselves, the art of convincing; and the first duty of the Saints is to warn their neighbours and to preach the Gospel of Christ to the unbeliever. But, as the kingdom grows, the art of government comes in, and its internal interests and organization become the most prominent matter for attention. Not only is this the case with the kingdom of God, but it is also true of all earthly kingdoms. Nations have been powerful, and have sent their glory afar to the ends of the earth, while they have travelled the path of conquest. But kingdoms, whose glory has increased while they have conquered others, have

been broken into atoms; and their greatness has departed, when they have been thrown upon the strength of their internal organization and left to their home policy. But it is by home policy and its internal organization that the real strength of a nation is tested. Sooner or later this test must come, and none as yet have been able to abide it. It has been the history of empires, that while they have conquered they have flourished. But ambition and worldly conquest will in time be sure to hear that startling command to halt—"Thus far shalt thou go, and no farther." Then comes the danger of human institutions—the test of national strength. The great kingdoms of the earth have been wrecked by their international policy and the impotence of their rulers. The mission of conquest, then, any more than that of proselytizing, is not the greatest mission: that belongs to the government.

The organization of the Latter-day Kingdom is wonderful. Its union is fast growing terrible to the nations, and its internal policy is the most remarkable that the history of the world affords. Indeed the latter is startling to established customs, and it actually sets the brains of astonished lookers-on into an extraordinary whirl. In nothing has the strength of Zion been seen so striking as in its organization. Nothing has manifested the power of endurance and vitality of the Kingdom of Saints so much as its internal and peculiar policy. Society has had tens of thousands engaged in the work of proselytizing, and millions enlisted in the mission of conquest. The Elders, in multiplying disciples and adding subjects to the kingdom, are, therefore doing no more than others have done. Excepting that they are working for another master, they are in this, figuratively speaking, merely engaged in a trade in which all the sects are proficient, and travelling in a path with which every nation is more or less familiar. But, in their government and internal policy, they are continually solving new and wonderful problems.

The time has come for the Priesthood in England to demonstrate something more than the mere fact that they are in a kingdom whose organization and general policy is superior to that of all others. They must show that they are inspired by the same administrative power and spirit, which is manifested by the authorities in Zion, and that the wisdom which the Prophet Brigham displays in his movements has flowed in streams from the Great Fountain, and has been imbibed capiously by them. Let the Elders and every officer of the Church in these lands prove that they know how to govern in their various callings as well as they do to proselyte. If they cannot now do this, let them hasten to cultivate the great art of government. Let the native Priesthood in this mission prepare themselves so that, should they be called upon to bear the part of self-government in a Church capacity, they may be found equal to the task.

We intend, before the close of the year, to treat on several branches of government, either in the shape of editorials or as articles. We hope attention will be specially directed to them, as they will be on financial administration and general economy. However, we cannot defer impressing upon the minds of the presiding officers especially the following duties and facts; for they cannot be understood and appreciated too soon.

Let all the Priesthood in the mission use every effort to place their Pastorates, Conferences, Districts, and Branches in the best possible working condition. Let every Pastor or President who anticipates being removed or released make it a point of honour to give his fold of labours into the hands of his successor in as flourishing a state as he can, and not leave it to him growing under disease and burdens. Let it be also understood that the resources of the Church should be husbanded and appropriated to the best purposes, and in the most economical manner! If a Pastorate,

Conference, District, or even Branch of any size, unless in very peculiar cases, finds itself involved in difficulties, or barely out of debt, at the end of the year, it is a ready conclusion that such has had bad financiers and rulers—men neither competent to govern nor to be entrusted with the means of the Saints. Although we do not wish any to cultivate a niggardly and ungenerous spirit, let it be distinctly understood that the resources of God's kingdom are not to be squandered on individuals, but to be used for the building up of that kingdom and the gathering of Israel. Especially let it be understood that it is not for the Elders to buy personal favour with the funds of the Church. We would impress on the minds of those who buy or sell favour through the means of the Church that God will not hold them guiltless.

THE SPIRIT OF THE TIMES.—We have again received letters from our brethren in the Mountains, and also Numbers 24, 25, 26, and 27 of the *Deseret News*. The latest date of the News received by us is September 9th. We have also received a variety of American papers. From these sources we gather the "spirit of the times" relative to the great latter-day work as illustrated by the people of the United States on the one hand, and our brethren at home on the other. We hardly need inform the Saints that there is a vast difference between the feelings and intentions of the two parties.

On the one hand, the United States manifest a disposition to continue in their course of injustice and oppression towards the people of God. Instead of redressing our wrongs and giving us our constitutional rights, after having endured so much from the hands of our enemies, and with the extraordinary history of our settlement in the wilderness to prove how nobly the Saints have won their claims to self government, they are determined still to add insult to injury, injury to injury, and oppression to oppression. Instead of letting us alone to develop the kingdom of God and the vitality of its institutions, they are determined, if possible, to crush the Saints and every thing of "Mormon" origin. Be it so! It is the greatest compliment that our enemies can pay us and our holy religion. If it be a fact that this kingdom is filled with the seeds of dissolution, so that, untouched, it would dwindle to decay,—if its inherent strength will not bear up its body, and its light is so flickering that it would soon expire of its own accord, why is there such an effort made to destroy us, such gigantic arms put forth to grapple with us, and such a whirlwind blown up to put out that light? All this is an acknowledgement of the stability of the work, a proof of the vigour of young Israel, and a glorious omen of his rising star.

On the other hand, the authorities in Zion are determined to be no longer oppressed, insulted, and trodden under foot by those who hate the Saints. They will no longer see the spirit of republican government violated, which says that the people shall choose their own rulers, and that a community capable of self-government shall have that privilege. This is obviously the tenor of a republican spirit. We defy the world to show a community which has such claims on self-government as that of the Saints. Their history—more especially since their exile to the Mountains—is full of evidence of this fact. They are evidently no longer inclined to receive every rascal that Government is pleased to send to pick quarrels with the Church; neither to have an armed force in the territory to worry the people and embarrass the men of their choice in the discharge of their callings. Neither will they allow the community to be subdued and exterminated, without giving strong evidence that the fire of '76 burns in the heroes of '57. In this the Saints nobly second their leaders, and the whole Territory is unanimous in the heroic demonstration.

A PROPHET IN ISRAEL.—Every one of our readers who is at all conversant with the Bible must often have been struck with the peculiar and extraordinary history of Israel under the Prophets. They were then, indeed, a peculiar people. A common standard would not measure them, nor was their history to be understood by ordinary minds; for Israel revolved in a higher sphere than that in which the other nations were accustomed to travel. Many extraordinary events in their experience will rush to the memory—many examples of the superior wisdom and deep insight of the Prophets could be cited. But just now we have in our mind's eye one particular case.

The king of Syria was troubled because the king of Israel knew of his stratagems, and by some means discovered, and was thus enabled to escape, the traps laid to ensnare him. And the Syrian king called together his servants, "and said unto them, Will ye not shew me which of us is for the king of Israel? And one of his servants said, None, my lord, O king: but Elisha the Prophet, that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber."

Latter-day Israel, like Israel of former days, are also a peculiar people. Neither they nor their institutions are to be measured by a common standard. This all the world who are brought into contact with the Saints realize, and they are continually acknowledging the fact. They feel that "Mormonism" is altogether an innovation, and that the movements and developments of this Church are as novel and strange to their every-day experience as though beings from another world had come to take part in the great drama of this earth. Notwithstanding the enmity that exists in the hearts of the Gentiles against the Saints, one fact they all seem to realize—namely, that this Church and the world are revolving in two different spheres.

There are Prophets also in Latter-day Israel, even as there were Prophets in Israel of old. It will yet become a matter of trouble to the rulers of the earth—as a nightmare to oppress them in their sleep—that those Prophets will know the words which they shall give utterance to in their "bedchamber" and secret councils. The following testimony from the *New York Herald* is full of significance:—"Major Van Vliet held a long interview with the President last evening. He says Young is as well informed in relation to the government as any man in Washington." We will reveal the secret. The fact is, an *Elisha*, and more than an *Elisha*, is again in *Israel*.

APPOINTMENT.—Elder Henry I. Doremus is appointed to labour in connection with Elder William I. Smith in the Newcastle-upon-Tyne Pastorate.

AMERICAN NEWS.

UTAH EXPEDITION.—Captain Van Vliet, Assistant Quarter-Master United States army, arrived in this city last evening, direct from the Territory of Utah, having left Great Salt Lake City on the 14th ult.

We understand that the Mormons are determined not to allow the United States troops to enter Salt Lake Valley, and will use force to prevent them, if necessary. They look upon the present movement of the Government as only the renewal of the persecutions which they complain of having endured in this

State and Illinois, and are determined to resist it at the outset. Captain Van Vliet met the troops the 22nd of September, on the Sweet Water, some two hundred and thirty miles beyond Fort Laramie. They were all well and in good spirits. Some of the supply trains were at Harris Fork, one hundred and forty-three miles this side of the Valley, while others were far behind; and it is very doubtful if they can enter Salt Lake Valley this season.

Colonel Johnson, with his escort, was met on the 1st of October, ninety miles

this side of Fort Laramie, and determined to enter the Valley of Salt Lake this fall. Governor Cumming and Secretary Hartnett were met on the 8th of this month ninety miles beyond Fort Kearney, all well. A heavy snow fell at Fort Bridger on the 15th of September.

Captain Van Vliet has made an extraordinary trip, having travelled over 2,400 miles, by land, since the 1st of August. He leaves for Washington to-day.

We hear that Captain Van Vliet passed a week in Great Salt Lake City. He was treated with much consideration, and invited to partake of the hospitalities of the leading men of the city. But on all occasions, and from every quarter, he heard only one expression of opinion—and that was, that they never would permit United States troops or the officers appointed by the United States Government to get a foothold in their dominions. In all their public declarations, and in their private conversations, this sentiment is boldly avowed:—they will never suffer the troops to enter the city; and if they do, it will be after the city has been committed to the flames, the Territory around it laid waste, and all the inhabitants have fled to the mountains. They believe Brigham Young to be the appointed agent of the Lord; and whatever he commands them to do they will perform with alacrity. They say that they have provisions sufficient to last them for three or four years; and that, persecuted as they have been, and are, by the Americans, they will resist to the last extremity.

These statements being true, as they undoubtedly are, the Government will have to make levies of new men, and to despatch heavy reinforcements to the army in Utah next spring.

Dr. Bernhisel, Delegate from Congress to Utah, arrived in company with Captain Van Vliet.—*From the St. Louis Republican.*

TROUBLES OF THE EXPEDITION.—There is no grass at all between Fort Laramie and Green River, a distance of four hundred miles. The contractors for delivering the Commissary and Quartermaster's supplies (Messrs. Russell and Wadell,) are losing large numbers of their cattle; and the trains accompanying the different commands that have gone by Fort Laramie could make only twelve

miles a day. We look for the six companies ordered out as an escort to the Governor and suite to-morrow. They cannot make over eighteen miles a day, and will be until December making the trip. I do not believe that they can get their horses through at all this winter; and perhaps a great many of the men will perish for the want of protection. I know that there will be an abundance of snow by the middle of this month in the passes through which they have to go.—*From the Buffalo Commercial Advertiser.*

The cattle of the Government trains, en route for Utah, were dying fast; and it is believed the trains will encounter great suffering through the winter.

Colonel Johnston, head officer of the transport service, with nineteen light waggons, was met. He was travelling rapidly, at the rate of sixty miles per day. The mules were breaking down. Numbers of them were dropping on the way, worn down and rendered useless by the extraordinary labour they had been compelled to undergo.—*From the St. Louis Democrat, Oct. 26.*

PATRIOTIC DEMONSTRATION OF UTAH.—Their expressed determination, from first to last, was this: to resist at all hazards the ingress of the troops this autumn. When they were reminded of the certainty that, in case their resistance one year should be effectual, a force would be despatched to Utah the next, against which twice their population in arms would strive in vain to close the passes; they replied that they had considered all that, and that when such a force had stormed those passes, they would enter a valley in which not one shrub would be green nor one stone remain upon another. They took pains to show him their gardens and vineyards, their harvest, barns, houses, and live stock, and to contrast their present prosperity with such a scene of desolation. Their object now, they said, was to gain time to enable the National Government to retrace its steps; and they intend to present their case to Congress through their delegate, Dr. Bernhisel, who accompanied Captain Van Vliet on his departure, and is now in his camp. It was at one period his determination not to proceed to Washington this winter; but that was reconsidered.

They said that they would regard the entrance of the troops as the beginning

of a repetition of their sufferings at Kirkland, Independence, and Nauvoo; that they had learned a lesson from experience, and would now meet aggression at the start, and would resist the wedge before it should enter the wood. If they could not keep the troops out this year, they would sacrifice all for their religion, take to the mountains, and fight a war of glory and extermination. Brigham Young remarked repeatedly that this was the most glorious era of his faith, and that a happier day never dawned on Mormonism than that on which the advance of the troops was ordered; for the more his Church was persecuted, the more it would thrive.

At the close [of a discourse], Mr. Taylor called the attention of the people to the Captain, and alluded to his business in the city, recounted the substance of his conversations, and said that he would make a request, in order that Captain Van Vliet might learn that he had been made acquainted with the determination of the whole people. He would ask that all those present who were willing to raze their houses, burn their crops, pull down what they had passed ten years in building up, make their beautiful valley a desert, and retreat to the mountains, in case the troops should force an entrance, would rise; and the audience, without exception, rose to their feet, and remained standing long enough to enable him to see that they were absolutely unanimous.—*New York Daily Tribune*, Oct. 28.

ALARMING EARTHQUAKE AT BUFFALO.

—The entire city was startled and alarmed yesterday afternoon, about ten minutes past three o'clock, by a shock which agitated the most solid buildings, and set household utensils and furniture dancing in a most unaccountable manner. So severe was the shock, which lasted about thirty seconds, that people ran out of their houses in wild dismay. In many instances walls were cracked and chimneys thrown down, and we hear of one gentleman having his arm injured by a falling brick. Bells were rung, and a variety of strange incidents occurred otherwise. In the neighbourhood of our office, the impression obtained that our steam boiler had exploded, but that is more stable than the foundations of the town appear to be. We were in the midst of a sentence, when the low, deep rumbling of

subterranean thunders startled us and shook the building as with a palsy. Printers dropped their "sticks" and "cut stick," evidently under the impression that things generally had been knocked into "pie!" The startling phenomenon was observed and felt throughout the city, and in the back streets, amongst the residences, (without a man in the house,) the most lively apprehensions were momentarily felt. Well, it has done no particular damage, that we learn, besides scaring people from their offices and houses into the streets, and has furnished us with an interesting item, an article as scarce, now-a-days, as gold. Like the condition of the banks, the earthquake was only a "temporary suspension," probably. However, we hope that no resumption will take place, as blanched cheeks and wild, wonder-filled eyes are not as happy a sight as we have seen. One man accounted for the circumstance by the surmise that "Niagara falls had caved in;" another held that it was caused by "the explosion of some banking institution;" another, that "the bottom of suthin' had fell out;" and a lady says it was just exactly like when her "husband comes home at two o'clock in the morning." A celebrated physician states that it is his opinion that the "Young American Sampson got mad and hit something, and thus created the commotion. At the old Court House, when the shock was felt, judge, jury, bar, and clients bolted; a learned argument was upset, and the case reversed.—*Buffalo Express*, Oct. 24.

UNEMPLOYED FEMALE LABOUR IN NEW YORK.

—On the 19th of October, our reporters ascertained that between six and seven thousand girls had, up to that date, been thrown out of work in this City. Appalling as this statement was, it will doubtless fall short of the actual truth at that time; and it may be safely assumed that more than ten thousand of this class are now absolutely destitute of all means of support, except such scanty savings as the more provident of their number may have accumulated, and such insignificant advances as they may be able to wring, at ruinous rates, from the reluctant pawnbrokers. These resources must, of course, be very soon exhausted by those who can command them; and it is perfectly plain that, if something cannot be effectually and

speedily done to re-open the channels of honest industry to these victims of the "panic," they must begin to contribute largely to the rising tide of misery and of crime which menaces the Metropolis.—*From the New York Times.*

THE GRASSHOPPER PLAGUE IN MINNESOTA.—Two gentlemen are in this

city, soliciting subscriptions for the relief of the sufferers by the grasshopper plague, which desolated many of the settlements in Northern Minnesota last summer. They represent that many families there are in a suffering condition, and ill prepared to stand the winter. They appeal to the charitable for relief.—*From the Galena Advertiser.*

GOVERNMENTAL TREATMENT OF UTAH.

(From the "Deseret News.")

ADMINISTRATION.—A detailed publication of Governmental treatment towards Utah as a Territory, contrasted with that towards all other Territories from the beginning, would mantle the cheek of every true-hearted American with shame at the glaring corruptions so soon overtopping a just administration of our free institutions, and fill the heart with wonder that any American citizens could be found sufficiently patient to endure such illegal treatment. And since even the *New York Herald* has admitted that the Constitution and laws of the United States do not curtail nor in the least infringe upon any act which our citizens have done or wish to do, it might be supposed that there is yet sufficient integrity among the powers that be, to remedy the gross injustice of the past and mete to a most intelligent and loyal people those equal rights and principles rightly promised to all.

Such, peradventure, would be the case were the administration of our Government actually in the hands of the people—the true sovereigns. But is it not in their hands? No, and never has been since the wily and corrupt institution of caucuses and conventions. The busy traders, mechanics, manufacturers, and farmers—the real virtue, intelligence, and bone and sinew—are quietly pursuing their peaceful and national-prosperity avocations, while the professional politicians, the office-holders, the office-seekers, corrupt editors, hypocritical priests, grog-shop bruisers, bullies, and loafers have managed to usurp the administration of the best man-made Constitution and laws in existence.

Do not the last-named classes have Governmental affairs all their own way, each in turn as they become seated in

power, from the Presidential chair in Washington city to the smallest office in Washington Territory? And do not the small fry, who through corruption seize the reins of government, annually control some three hundred millions of public revenue, and every four years march and countermarch, turn out of office and confer office, and all the time wield the power of the nation far more for selfish and low purposes than for the public weal? They do, as all office-seekers and their clans shriek, and as every good citizen knows.

How has so dire a result been produced? By the entering wedge of corruptly-designed caucuses, which were swept away, as demagogism gained boldness by success, to make room for the present devilish system of conventions, whereby the really intelligent, upright, law-abiding, and honestly industrious are overridden by those classes who worship the prince of darkness upon his altars, called "love of gold," "notoriety," "office," "man-worship," "temporal power," "oppression," and so forth, and so on. Do such men care for our Constitution and laws? No, no further than they serve them as a cloak for successfully carrying on their nefarious schemes.

Under such a condition of things, well known by all men, it is not to be wondered at that the free, just, and equal principles of our Constitution and laws should be so often and so glaringly wrested to the subserviency of rotten cliques and parties, to the overthrow of all that is pure, strengthening, and ennobling. It is a persistency in such a course that causes lies to be so greedily published and swallowed, that is clamorous for the outrageous squandering of the public revenue in pet

channels, and unjustly withholding it from channels tending to natural prosperity, and advocates the dragooning of citizens for exercising the rights of religious worship.

The principles of our Government are good, and they will ever be observed and sustained by the inhabitants of Utah; but an administrative violation of those principles, for the express purpose of forwarding the designs of corrupt parties and enslaving American citizens, will eventuate in the direst civil war upon record and the rending of the fairest governmental fabric ever reared by man. In a free Government, all just powers, whether of taxation, election, representation, or of any other rightful description, are justly based upon the CONSENT of the governed. Continually violate that great principle, and where, in all the experience of the past or good sense of the present, is there any promise of stability?

American born and reared, knowing our Constitutional rights and privileges, (as the *Herald* admits,) governing ourselves strictly in accordance therewith, and daring to advocate and maintain them, it is not presumable that an intelligent people will ever tamely bow to

tyranny in any shape. Neither, amid the wriggings of parties, the lies of hypocrites, the howlings of corrupt editors, and the rottenness of officials, will they ever be unmindful of "the great Republican doctrines of 1798, known as the Virginia Resolutions," which were wisely acquiesced in by the great Republican party of that day, and are of right as applicable to TERRITORIES as to States, and are in the following words:—

Resolved: That this Assembly doth explicitly and peremptorily declare that it views the powers of the Federal Government as resulting from the compact, to which the States are parties, as limited by the plain sense and intention of the instrument constituting that compact; as no further valid than they are authorized by the grants enumerated in that compact; and that in case of a deliberate, palpable, and dangerous exercise of other powers, not granted by the said compact, the States, who are the parties thereto, HAVE THE RIGHT, AND ARE IN DUTY BOUND, TO INTERPOSE FOR ARRESTING THE PROGRESS OF THE EVIL, AND FOR MAINTAINING, WITHIN THEIR RESPECTIVE LIMITS, THE AUTHORITIES, RIGHTS, AND LIBERTIES APPERTAINING TO THEM.

EXTRAORDINARY PHENOMENON.

We learn from the *Utica Herald* that on June 13, the day appointed for the collision between the comet and the earth, a remarkable phenomenon was witnessed near that city, and caused the destruction of life and property. It was a very remarkable formation of nebula or cloudy substance extending from the heavens nearly to the earth, where it seemed to diminish almost to a point, but expanding gradually as it ascended, until the peculiar form was lost in the clouded sky. It passed over the city of Utica at about four o'clock, and was remarked for its appearance, not only, but also for a rushing, buzzing noise as it swept off in the direction of Deerfield.

The conical mass first settled to the earth at a point in Deerfield, where one or two fences were torn down and scattered about the fields. Here the destructive power seemed merely to touch the surface. In Schuyler, a distance of one or two miles, a prostrate tree or

fence only attest to its destructiveness. At another place the mysterious agency settled to the earth, and in an instant scattered a barn to pieces, and tore up several trees.

At another place a house was struck. The whole framework was lifted from the stone foundation; the entire woodwork above the first floor was carried some twenty feet, and then dropped in grand perfection of ruin. In the rear of it was a barn, distant about five rods, 25 by 32 feet, which was literally shivered into splinters.

At another spot was a building of recent and very substantial build, and 35 by 60 feet upon its base; yet the destructive element tore it to pieces, scattering large timbers about the fields at a distance of from five to fifteen rods, distributing portions of the roof in various directions, and actually taking up an iron cylinder threshing machine, weighing, perhaps, four hundred pounds, and de-